1:Spier
102, 133, 361●

Plateau Yumans NT14
Havasupai

[The map of the settlement has been reproduced for the files in the following manner:

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P. 392 C-3	P. 392 C-4

1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

132 731 away houses and destroyed fields. For a week, during which further storms threatened, no one made more than trifling efforts to restore things to their former condition. The severest flood of recent years was that of January, 1911, when a heavy rain brought down the accumulated snows from the plateau, filling the canyon bed quite to the talus slopes, tearing away a third of the field area, and on its subsidence leaving the creek in a new location.

132 The prevailing winds are from the southwest. These blow hardest and are most annoying in the spring, on account of dust storms. The temperature on the plateau varies from a midwinter mean of 30° F. to 70° F. in midsummer; that in the canyon is about ten degrees higher the year round. There is sometimes as much as a foot of snow in the canyon bottom, yet snowfalls are infrequent. Despite the fact that it is 361 warmer in the canyon, the Havasupai prefer to spend the winter on the plateau, partly because it is less humid there, but rather more because there is an adequate supply of good firewood, and chiefly because their interest lies in the hunting, seed gathering, and visiting activities of this season.

131 Beside the village in Cataract Canyon, the Indian Gardens (*kdöadëvhë'*, coyote tail?) on Bright Angel trail below Grand Canyon station, and perhaps some similar farm lands elsewhere, as at Prospect Valley, the Havasupai consider a large section of the plateau as their proper range. Its limits are approximately as follows. On the north, the benches on the south side of the Grand Canyon, the Buckskin Mountains, and Powell's Plateau: on the east, perhaps Coconino Basin and the plateau west of it; Hawaigâti'dâ, a spring perhaps east of Black Tank, and Pökâdespai'ivâ, near Hull Spring (Cedar Ranch) north of the San Francisco peaks, with the whole northern and western slopes of those mountains: on the south, Red Lake at the head of Cataract Canyon, Black (or Kisaha) tank (*hdwaigivilë'*) north of Seligman, Howard Spring (*nallvahd*), and at least in recent times they hunted in the vicinity of Ash Fork and perhaps north of the Black Forest. The limits on the west are more difficult to define since they commonly occupied [101] certain localities together with the Walapai, for example, Pine Spring (*hakdad*, where there were also Paiute living with them about 1860), and Moho Canyon at the northern end of the Aubrey Cliffs. Beyond these points the Havasupai consider themselves well out of their own territory. Prospect Valley and Pine Spring formerly belonged to the Havasupai alone, the Walapai subsequently crowding them out.

101 It would seem that beyond this range, at least on all save the western side, there was considerable unoccupied territory. Paiute settlements

1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

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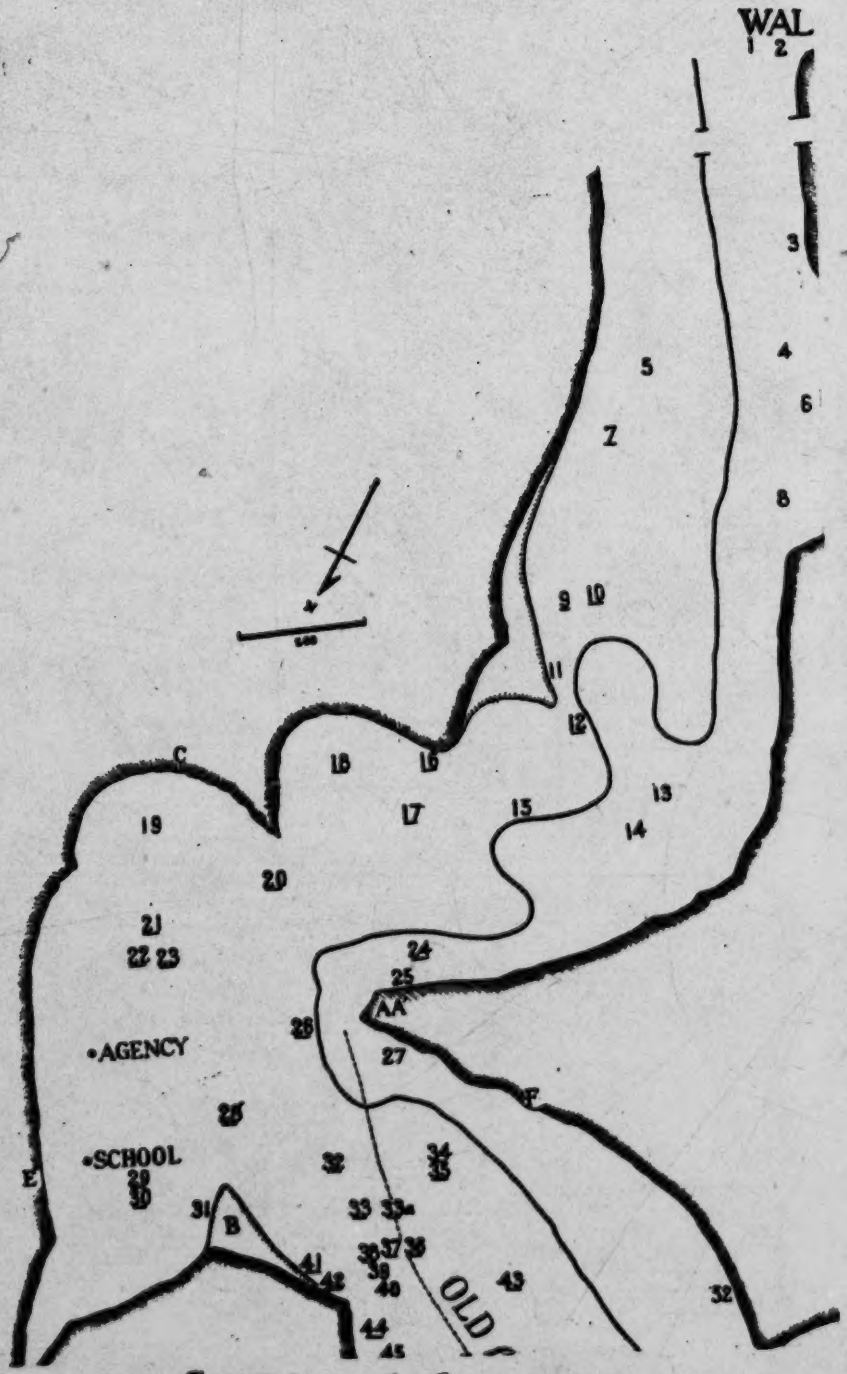

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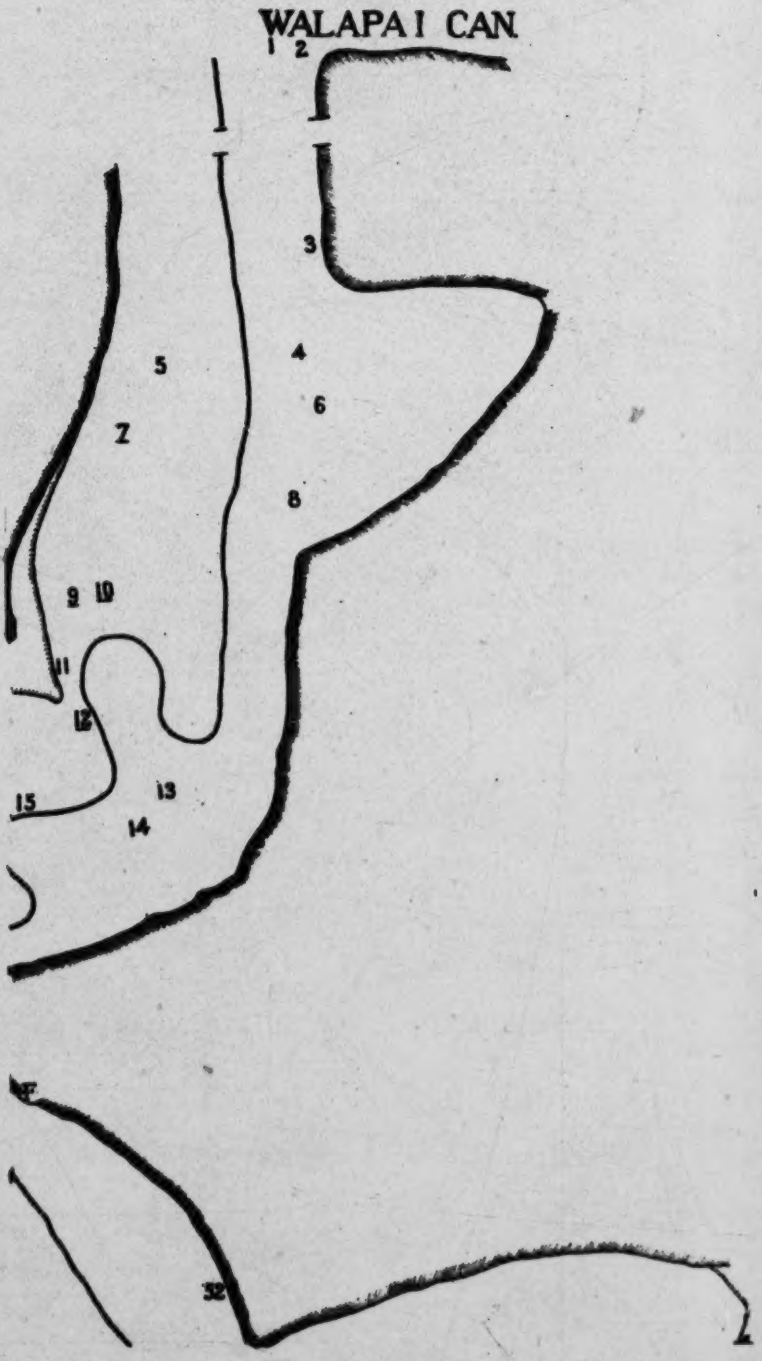

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Havasupai

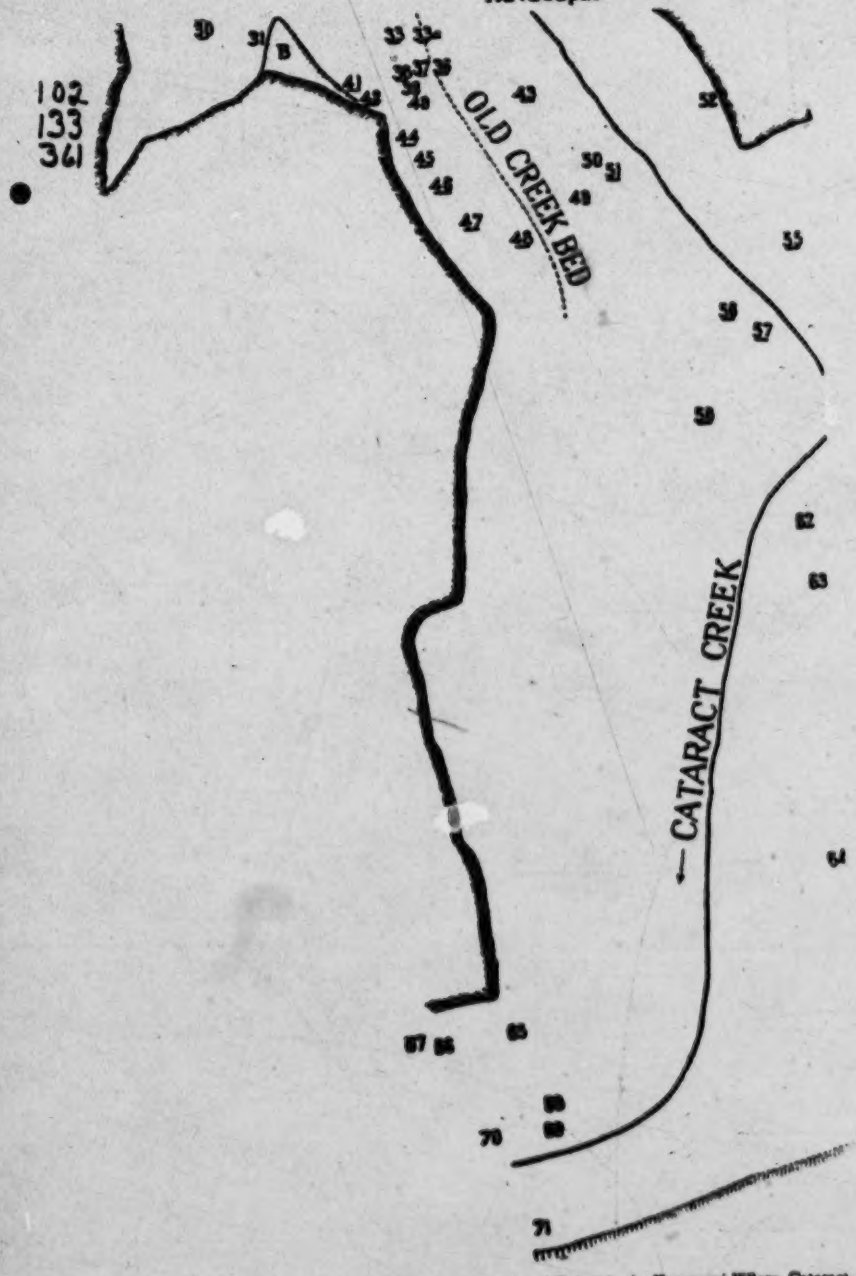

Fig. 28. Map of Camps in the Havasupai Village, Cataract

[p. 392 <->]

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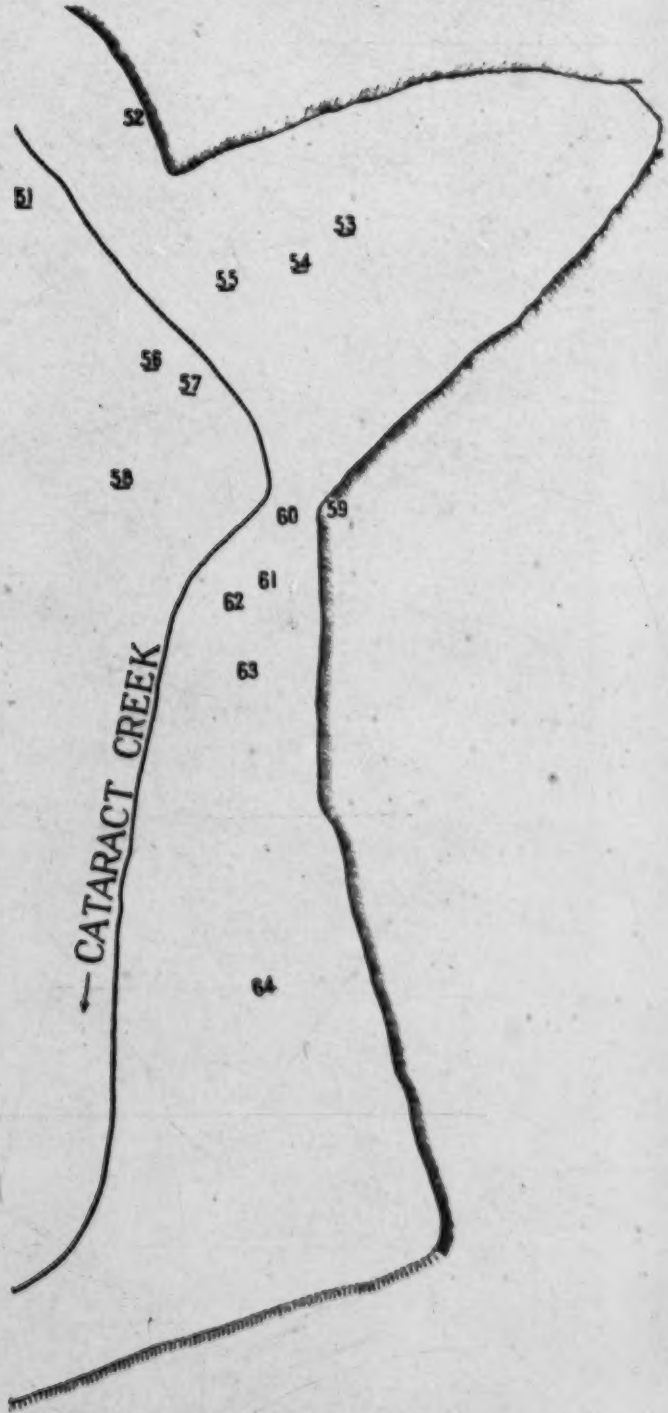

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the Havasupai Village, Cataract Canyon.

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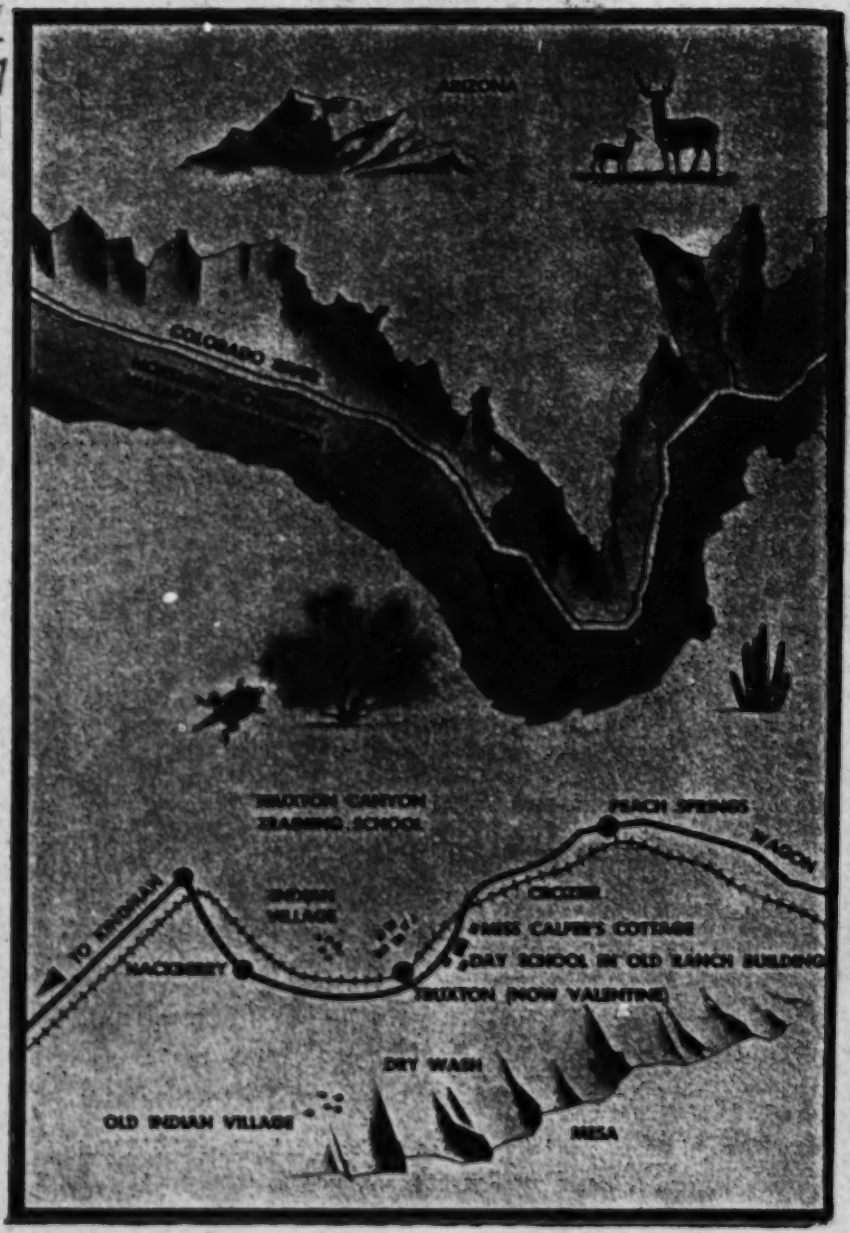

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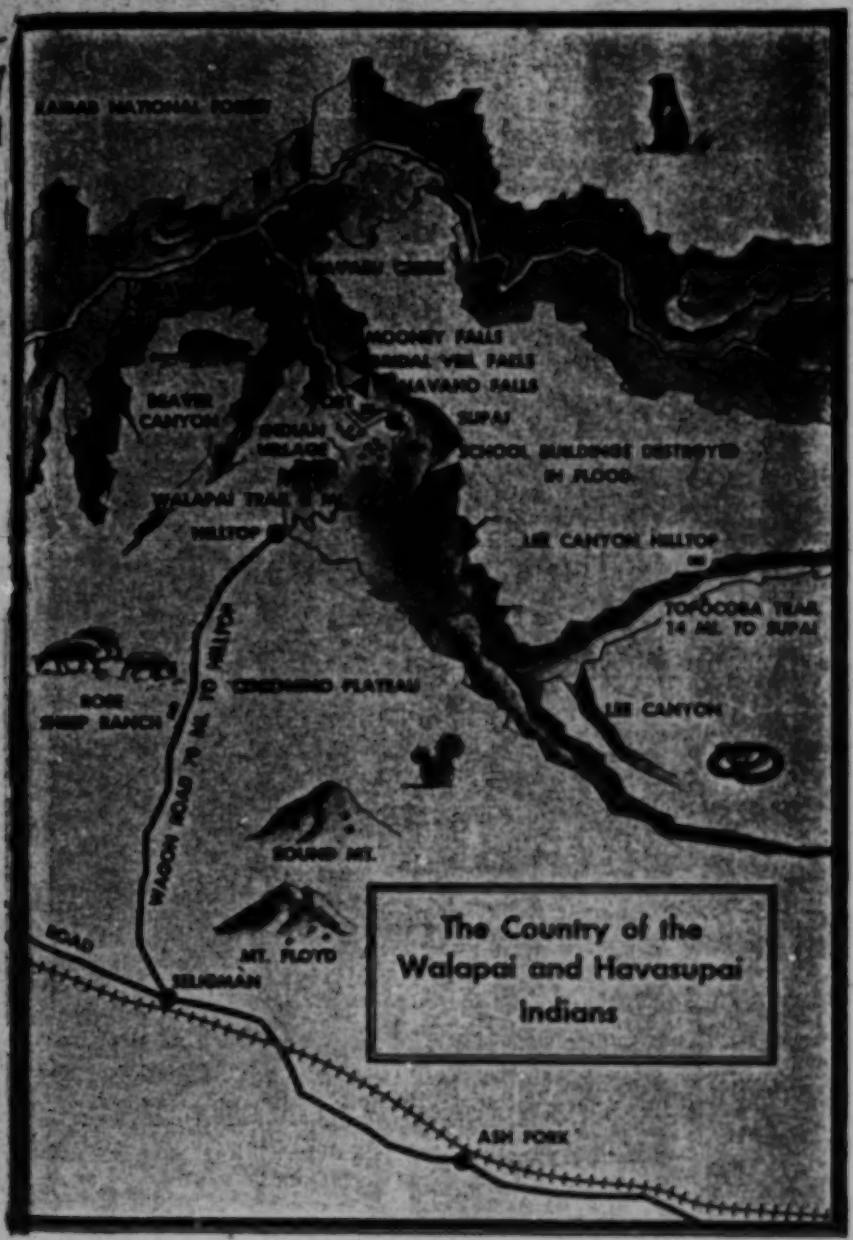

[p. 116 I]

222 would comb the desert for the pifion nuts, oily and pungent, as
262 they fell from the pine trees. The desert, which yielded its store of food to those who knew where to search for it, was ripe for the harvest.

221 Each day one or more groups climbed the trail, bound for
222 Seligman to loaf about the trader's store, or for the pueblos of the Hopi or the scattered villages of the Walapai. They would denude the plateau of its food plants as they traveled. Laughing, shouting back merry good-bys to us, they climbed the trail. The canyon seemed full of empty houses.

221 From their talk I gathered a clear picture of their life on the
262 upper level. They would kill an occasional deer or mountain
224 sheep, if no white man were about; even without these there would be meat, for rabbits were plentiful. They satisfied their need for sweets by robbing bees' nests hidden in clefts in walls or in hollow trees. Long ago they had found a cave in a distant cliff
[316] that contained more rock salt than they could use. So with vegetables, meat, salt and honey in addition to the supplies they took with them, their needs would be satisfied.

221 When harsh winter set in, they would retire to their small, tight
361 winter houses in the cedar thickets and live off their stored foods.
262 One of the most delicious of these was the corn that had been roasted in the husk, while fresh and green, dried somewhat and stored. They would cook the ears in boiling water and the grains would have the sweetness of fresh corn.

253 Those who had not bothered to bring cooking pots, drew on
824 the desert's reserve by burning the spines from a section of barrel cactus, removing the center pulp, and using the cavity for the old-time method of stone boiling. Accustomed to making the most of the things at hand in the desert, on the mountains, or wherever they might be, the women cooked mush and boiled vegetables or meat in this unique container, giving no thought to the hardship involved.

221 Melting snows and swelling buds would start the wanderers
222 leisurely homeward, pausing on the way to reap a rich harvest

we were riding up or down literal stairways cut in the rock, or rounding "Cape Horns," where we held our breath at the dreadful consequences that would ensue were horse or man to slip. Entering Rattlesnake Canyon our whole course was on a shelving slope of rock, over which even experienced horses tread gingerly. At last we came to the bed of the main canyon, and then for five or six miles we journeyed on, in the sand or the gravelly wash, for the stream that flows through this narrow canyon in storm times has no other law than its own wilful force. To-day we ride in one place, to-morrow's storm changes everything. After numberless twinings and twistings, all of which, however, gave a persistent northwesterly direction to our travelling, we came in sight of a score or so of large and fine cotton-wood trees, whose height far surpassed the smaller mes-quite, cottonwood, and other trees that line much of the canyon's bed. These large trees told us our journey was practically at an end, for here begins the outpour-ing of the numberless springs that make the stream we can already hear rushing in its pebbly bed lower down. Without any premonition they spring out in large and small volume at the foot of some of these trees, and the Havasu — the Blue Water — is made. Every few yards adds to the water's volume, for more springs empty their flow into it. The first and only real buildings are the schoolhouse and the homes of the farmer and teachers, and then, at once, begin the small farms of the Havasupais.

Stand on the slope here, where a mass of talus rises from the trail side, so that we can survey the whole of the picturesque scene. Note its setting! Towering walls of regularly laminated red sandstone, though the

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

133 361 layers are of differing thicknesses, wind in and out, as if following the meandering course of the stream, and over this the perfect blue of the Arizona sky. These make the most marvellously picturesque dwelling-place of America. Even Acoma's mesa heights and Walpi's precipice-surrounded walls are not more picturesque, and when you add the charm of the verdure nourished by the sweet waters of the Havasu, the picture is complete in its unique attractiveness.

Not even in the Green Emerald Isle, or the county of Devonshire, or the vineyards of France, is richer verdure to be found than fills up the open space between these great walls. Willows reveal the winding path of the Havasu, and everywhere else are the fields of the Indians. Patches of corn, watermelons, squash, canteloupes, beans, sunflowers, chili, onions, and alfalfa, with here and there peach, mesquite, and cottonwood trees, abound. As a rule these patches are protected and set off one from another by hedges of wattled willows or fences of rudely placed cottonwood poles. Through the fields trails meander in every direction, and they are also "cut up" by irrigating ditches. Some of the better irrigated fields are divided into small sections — like the squares of a checker-board — in order that the water may be more systematically distributed.

133 241 311 [487] [312]

342 The peaceful *Aswas* of the Havasupais nestle here and there among these verdant growths. Themselves covered with willows, it is often hard to distinguish them from the trees, were it not that at our approach small groups of men, women, and children, some clad in flaming red, others in all the colors of the rainbow, and some in even less than Mark Twain's descriptive smile, stand forth and reveal the dwelling-places. Now and again [291]

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

773 539 until when they came to the hilltop looking down to the Little Colorado River, he said: 'I cannot go any farther. I am going to lie down here and go to sleep.' So they both went to sleep, and when they woke up the big brother said: 'Where you go? You no walk long way. You heap tired.'

"And the little brother answered: 'I no like go farther. I go back Havasu. I catch 'em water there.'

"'All right!' replied the big brother, 'I no like Havasu. I go hunt water and plant corn and watermelons and sunflowers. You go back to Havasu.'

"And he gave him a little bit of corn, and that explains why the Havasupais can grow only a small amount of corn in their canyon, though it is exceedingly sweet and delicious.

"But the big brother went on and found the places now occupied by the Hopi, and he settled there. And as he had taken lots of corn with him and he planted it, that explains" (to the Havasupai mind) "why the Hopi has so much corn.

"And the smaller brother found water when he got back to Havasu, and he planted his corn, and cared for it, and went and hunted and caught the deer and made buckskin. Then he found a squaw who made baskets, and helped him make mescal, and they stopped there all the time.

"The Hopi brother learned to make blankets, but no buckskin, so when he wants buckskin he has to come to his smaller brother in Havasu Canyon."

773 173 34 In the early days the Havasupais were undoubtedly cliff-dwellers, for in a score or more places in their canyons are houses in the cliffs — some of them inacces-

3 James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

sible — which their traditions say were once occupied by certain families, the names of which are still remembered. All throughout the Grand Canyon region, too, from the Little Colorado River to Havasu Canyon, their cliff-dwellings, and smaller cliff "corn-houses" and mescal pits, are to be found. Indeed, the Havasupais built all the trails that are now being claimed as the work of white men into the heart of the Grand Canyon. The Tanner-French trail, the Red Canyon trail, the old Hance trail, the Grand View, Bright Angel, and Mystic Spring trails, are all old Indian trails. Not only are the cliff-dwellings and mescal pits proof of this, but the Havasupais can tell the families to whom they originally belonged and to whom the rights in them have descended. These rights they rigidly adhere to. It is the white man who knows no law as far as the Indian is concerned and little by little the aborigine has lost springs, water-pockets, and trails, and is regarded and treated as an unwelcome visitor.

By this it must not be inferred that the Indians built the trails as white men build. In the main their trails were rude paths such as the mountain sheep might make, but in every case they had one of these rude pathways down into the canyon somewhere near to where the modern trails are now located. At the Bright Angel this path was changed when white engineers took hold of it, and at Mystic Spring Mr. Bass had built an entirely new trail, down a different slope, long before he discovered the Indian trail. Both unite near two great natural rock-cisterns, and then deviate below, the Indian trail zigzagging to the left, while Mr. Bass engineered a new trail of easy grade on the talus to the right.

Some of the Havasupais are returning to the cliff-

At an elevation of 4000 ft., the Esplanade, 1 mi. wide in places, crumbles away in ragged steps through the upper strata of the Supai formation. Abruptly, vertical walls break away, dropping 500 to 800 ft. and forming the narrow inner gorge of Cataract Canyon. The Supai formation, composed of sandstone and shale, locally is called the Redwall in reference to its color, which contrasts with the Whitewall above. This is not to be confused with the geologic designation of the Redwall limestone, an underlying formation exposed downstream from Supai village in the area of the waterfalls. It is from the crumbling top of the Supai formation that storms wash huge boulders which tumble and crash to the canyon below. 133 [103]

The Factor of Water Supply

The existence of permanent water sources determined the residence pattern. The Havasupai have been described as seminomadic, but a more accurate term might be seasonally migratory. On the plateau, families sometimes built temporary brush shelters when they were harvesting pinyon nuts or other occasional crops, or when the tribe assembled for ceremonial or other purposes, but for the most part, families erected permanent structures to which they returned year after year as long as the house was deemed suitable. The presence of water within a reasonable distance was the determining factor in the location of both permanent and temporary camp sites, excepting those of the most transient nature. There were a number of permanent springs known on the plateau, and the karst topography provided natural reservoirs for retaining precipitation. It is speculated that the prehistoric Havasupai, with the karst examples before them and having the engineering skill and industry to build and keep in constant repair the canyon irrigation system, probably built dams on the plateau to impound water at some of the sites now similarly used by them or neighboring ranchers. 221 312 [342] [361] [241]

Water sufficient for irrigation was present at a site called Indian Gardens, which was located a short distance below the canyon rim on Bright Angel trail and which was farmed by the Havasupai in early historic times. Prospect Valley, west of Cataract Canyon, also was farmed (Spier, personal communication, 1957). In addition, several other areas, including one on the floor of Grand Canyon proper, were farmed by means of irrigation. 241 312 311

In Cataract Canyon,* a short distance above the village area, numerous springs emerge on the canyon floor, flowing over impervious shales in the Supai formation. The water is highly charged with minerals, travertine being deposited along the stream's course. This deposition accounts for some of the erratic behavior of the creek. Masses of crumbling travertine jut from the ground here and there, evidence of past shifting of the creek channel. Havasu Creek,* swollen by melting snow or desert cloudbursts, churns its banks into mud, sometimes sweeping away a man's field and the ground beneath his house. 133 312

*The names, Cataract and Havasu Canyon and Cataract and Havasu Creek, appear interchangeably in the literature and all four terms are in common usage among residents of the area. [103]

[Text continues on page 10]

132 slopes where storage granaries were located and where some families occupied caves and rock overhangs until 30 or 40 years ago. The humidity of the canyon makes the comparatively warmer temperatures there less bearable than those on the plateau. This, along with the scarcity of fuel, combined to make the plateau the favored winter abode.

[361]
[221]

137 Botanically, the plateau and the canyon floor represent the extremes within the Sonoran Life Zone. On the plateau, clumps of juniper predominate along with stands of western yellow or ponderosa pine and pinyon pine. Nearer the canyons, trees give way to sagebrush, grasses, yucca, and a variety of wild food plants including mescal. Prickly pear, yucca, mescal, and some of the other food plants of the plateau,are also found on the Esplanade and at lower elevations. The change in vegetation is a gradual one from canyon rim to floor, with desert plants predominating at the lower elevations. Acacia and mesquite, Mormon tea, agave, prickly pear and other varieties of cacti, yucca, salt brush, and numerous grasses from which seeds were harvested, are found at elevations a few hundred feet above and below the canyon floor. Dense willow thickets border Havasu Creek, and this was the predominant fuel plant in the canyon until introduction of the cottonwood as a winter fuel source in early reservation days. Watercress in abundance and many flowering plants grow along the creek bottom and the irrigation ditches. Below the farm area, in places where the stream is impounded behind travertine terraces, cattail and other marsh plants abound, while only a few feet away the usual desert plants make a sharp contrast. Datura (jimson weed) is scattered everywhere in the canyon's sandy soil; the Havasupai have experimented with it as a narcotic but have rejected it.

[372]
[276]

133 Reservation farms occupy the canyon floor, which is 1/4 to 1/2 mi. in width. Houses are located on individual farms throughout the area. Fields
361 lie on both sides of the creek, occupying about 140 acres of arable land.
312 Fruit trees, still productive, and scars of abandoned fields mark an area below the village which, until about 20 years ago, was well populated. The canyon floor drops in elevation about 150 ft. from south to north in a distance of approximately 3 mi. in the cultivated area.

487 Cataract Canyon formerly was accessible from three directions by means of a half dozen horse trails and several foot trails which entered the canyon close to the village area. Although these old trails are sometimes used at present, the Havasupai more frequently travel the improved Topocoba and Walapai trails, which are used also for packing tourists and supplies into Supai.

245 Peach trees were introduced prior to 1878 (Whiting n. d., 59), and
177 the similarity of the Havasupai term for them to that of the Hopi demonstrates their Hopi origin (Spier 1946, 124). This refutes a popular notion that John D. Lee, a refugee Mormon, introduced peaches in comparatively recent times. Other orchard crops are pears, apricots, apples, both black and white figs.

642 In 1939 the Havasupai tribe voted to adopt a constitution and bylaws which were drawn up legally in a form suggested by the Office of Indian Affairs. Under provision of the constitution, a tribal council replaced the [624] former system of chieftainships. The tribal council consists of three hereditary chiefs who serve as permanent members and four councilmen elected for terms of two years. One of the elected councilmen acts as chairman.

Aboriginal Units

361 621 In aboriginal days of hunting, gathering, and farming, families camped and moved about individually, either in nuclear or small extended family bands. Composition of a camping unit was subject to frequent change.

The Havasupai tribe was divided into two local groups, one occupying the western portion and the other the eastern portion of the plateau area. Each of the two local groups included a number of nuclear and extended families loosely associated in seminomadic conformity to the nature of their environment. These eastern and western divisions of the Havasupai tribe were further subdivided into half a dozen or more small bands, each associated with a specific locality. Spier (personal communication, 1957) notes, "I received no hint whatever of an eastern and western grouping while on the plateau. Yet it might be the same sort of informalized grouping of neighbors which I observed on the dance ground described in Havasupai Ethnography, 213."

591 592 Traditionally, the Havasupai family is an extended kinship unit built upon patrilocal residence. In recent years, however, comparatively few family residence groups of this type have maintained stability. Customary matrilocal residence during the first year or two of marriage, or until the birth of a child, may or may not be observed, depending largely on personal preference or other circumstances.

592 [562] [591] [177] Extended or nuclear family or camp groups tend to cluster about a woman who serves as cook. Composition of family units or camp groups is constantly changing as nuclear families merge into extended families or as nuclear families separate from larger groups. Although patrilocal and temporary matrilocal residence still are in limited practice and are the cultural ideal, a tendency exists toward establishment of separate residence by nuclear family units. This may be the result of white influences combined with the exigencies of employment in the present economy.

592 598 Formerly, economic activities were organized primarily within an extended family unit sharing a common camp residence. However, under modified economic conditions now prevailing, family cooperation and participation of all family members in the task of getting enough to eat is not the critical factor it once was.

time (perhaps without recognition of the transfer by the former owner), to canyon residents by right of need and usage (Spier 1928, 231, Service 1947, 364). 464 166 [425]

Individuals who find permanent or temporary employment outside Supai may contribute to the support of close relatives remaining in the canyon, although usually such assistance is in the form of small gifts, or perhaps loans. Havasupai families remaining away from Supai for long periods tend to move from town to town. While this is doubtless traceable in some degree to local employment markets, many of these families seem periodically drawn to communities where other Havasupai are living, especially to Grand Canyon Village. [431]

About a mile from Grand Canyon Village, a number of Havasupai families occupy a small group of frame cabins provided for them. Other Havasupai families live in Grand Canyon proper. Until recently a few families lived at Rowe Well and Hopi Tower, each only a few miles distant, and the mail carrier's family was at Pasture Wash, about 30 mi. to the southwest, near Topocoba Hilltop. Families located in and near Grand Canyon Village constitute the largest concentration of Havasupai population off the reservation. Havasupai families there in no sense make up an independent community, being instead wholly dependent upon the community of Grand Canyon for employment and for all public services. A nucleus of eight Grand Canyon Havasupai families may be considered permanent residents, some of them having lived there continuously for 10 or 15 years. These residents are, for the most part, families in which an adult male has held the same job for a number of years. Attached to these family groups are several single or widowed men who also are permanently employed at Grand Canyon. 361 162 166 161 166

Temporary Grand Canyon residents include: (1) families who normally reside either on the reservation or in neighboring towns, but who move to Grand Canyon now and then for periods ranging from a few months to several years; (2) relatives who come to visit singly or in family groups for days, weeks, or longer, and some who may come to spend the winter months; and (3) a summer influx of individuals of both sexes, usually unmarried young adults, needed for temporary employment during the heaviest tourist season. Many persons in this third category belong to family groups in Supai, their earnings thus being significant to economy on the reservation. Temporary employment may be found by most of this group in cabin or hotel maid service, kitchen work, laundry, or garbage disposal, while miscellaneous employment as stablehands, truck drivers, mechanics, housemaids for resident families, etc., may be available. [464]

Havasupai who are permanently employed at Grand Canyon or elsewhere contribute less to reservation income than do individuals temporarily employed and belonging to households in Supai. Permanent employees of course, contribute indirectly by relieving competition for canyon resources 434

343 plaster. Marks were made on each seal so that the owner could
[423] readily identify it. These high storage chambers always kept the In-
dians' food supply safe from the floods that rushed down the canyon at
times. The summer climate in Cataract Canyon is very hot. The rock
[83] walls absorb the heat of the sun during the day and only a part of
this stored heat is radiated during the night.

232 Most of the tribe live much of the time out-of-doors. The cooking
is done over an open fire and the other household work is performed un-
der trees and brush shelters. In winter the sun lingers only six or
132 seven hours between the cliffs, imparting but little heat, and the nights
361 and mornings are very cold. Because of this and lack of fuel, most of
the tribe leave the canyon during the winter months and live on the
plateau around the head of Topocobya Trail on the east. Here there is
plenty of pine wood for fuel and good grazing for the horses. On the
[343] plateau, the house is a sort of hogan of logs and earth, more solid in
construction than in the canyon.

264 In the summer most of the cooking is done out-of-doors and the
[252] meals are served there also. The cooking pots and pans, baskets of
fruit, trays of bread, water bottles, and coffee pot are placed together
on the ground. A large vessel containing ground rock salt always
[143] stands nearby, but very little is used, and practically none at all in
the process of preparing food. The family groups itself about these,
sitting on the ground or on boxes within easy reach of the main dish
of the meal. Sometimes plates and spoons are used, but usually pieces
of meat and vegetables are fished from the stews with the fingers,
twigs, or knives, while mush is scooped up with chunks of bread. Gen-
erally the women and children eat with the men, but when they are
visiting male relatives or friends they usually wait until the men are
through.

282 Cooking utensils are of the simplest kind—cheap tin kettles, lard
415 cans, and tin buckets. Some characteristic Indian utensils are still in
[98] use. A shallow basket woven of willow splints, lined with a coating
which may be red clay, stewed peaches or other sticky substance, is
used for roasting pinon nuts and corn. Hot coals are put in the bas-
kets and shaken around until the nuts or corn are roasted.

[227] The conical shoulder-hung basket is still in use for gathering vege-
252 tables and fruit. The *metate* stone for grinding wheat, corn, acorns,
412 and pinon nuts is extensively used. The *metate* is a flat slab of hard
stone (the *mano*) held in the hands. When not in use the *metate* is
turned upside down with one edge resting on the *mano* to keep it off
the ground. A brush made of mescal leaf fibre is used for cleaning
the *metate*. Stone mortars, and pestles, are used for pounding dried
meat, pinon nuts and corn, also.

177 The Havasupai have adopted the white man's mode of dress. The
291 men wear overalls or corduroy trousers, blue cotton shirts, jumpers
302 large cowboy hats, and boots or shoes. Their hair is cut short. The
women wear long, wide-skirted dresses, which they make themselves,
of calico and print in the brightest colors obtainable. Ten yards is the
usual amount of material required to make a dress. The hair hangs
down in long bangs over the forehead so it almost obscures the eyes.
It is cut shoulder length in back. Their hair dressing is about the
only thing distinctly Indian unless it is the brightly-colored handker-
chief tied loosely about the shoulders. Shoes are of American manu-
facture, a high top, low heel lace shoe for the older women and oxfords
for the girls and young women. Moccasins are sometimes worn by the
older men and women. During the warm weather the women and chil-
dren go barefoot around camp.

291 Formerly both men and women wore moccasins. The man's moc-
casin consisted of two pieces. The sole was made of the thickest part

from Peach Springs is a good one and the trail from Walapai Hilltop to the village is only eight miles long. It is this way that most visitors come. 487

The lasting impression one receives when descending any of the trails is one of almost overwhelming awe. The great walls rise higher and higher and as the gorge they enclose grows so narrow that sometimes the sky is scarcely visible, it seems that the canyon has claimed for itself the puny creatures plodding through it. The experience is inspiring, exhilarating and sometimes uncomfortable. To heighten the sensation a hot, dry breeze stirs constantly and except for an occasional desert plant that stubbornly remains green, everything looks as if it hasn't seen water for a thousand years. Just as one begins to adjust mind and body to this oppressive, dry heat, however, the canyon takes another of its endless turns and suddenly the air seems to cool and freshen. At first the senses only suspect this new presence, but after rounding another bend, the eyes and ears confirm it, for a luxuriant growth of small willows and cottonwoods appears and the welcome, singing sound of a stream can be heard. Here, seeping from the canyon floor about a half-mile above the village, is the water that makes Cataract Canyon habitable. As the tiny stream trickles along, many small springs add themselves to it until, a few hundred yards from its birthplace, Cataract Creek is full grown. 133

As the creek hurries busily on through it, the canyon widens abruptly to nearly a quarter-mile across and neatly fenced fields and orchards spread out between the great red walls. This is the village. This is Supai, the home of the Havasupai Indians. 133 361

The village is spread all over the canyon floor. The only concentration of buildings is that of the homes built by the government for the agent and a school teacher. Not far from them is the small schoolhouse, the mission, and the Indian store. The Indians have tended only slightly to cluster about this center of community activity. Many of the aboriginal dwellings have been replaced by small wooden frame houses which were first introduced by the government as a relief measure after the tragic flood in January, 1911, when five days of thaw on the plateau was followed by several more days of heavy rain and the accumulated water rushed through the canyon in a flood crest which utterly destroyed the village and most of the fields. Some of the old earth and pole houses may still be seen. Many of the families prefer them to the more modern ones for 361 (177) 177 342 342

181 and winningly. It would not be an overstatement to call these people easy-going. Unpleasantness arises occasionally here as it does wherever human animals live together, but in Supai it seems of a less offensive nature. It is peaceful place where people are loathe to interfere in each other's affairs, yet ready to help when asked.

101 Leslie Spier once pointed out that culturally the Havasupais are closely associated with the tribes of the Great Basin. This is especially true of the material, economic and the social aspects of the culture. At the same time, these people are primarily agriculturalists like their eastern neighbors, the Pueblos. This places them in a distinctly intermediate cultural position.

221 In aboriginal times, when the tribe was often smaller than it is today,
[161] early spring found the Havasupais returning to Cataract Canyon from the plateau where they had spent the winter hunting and gathering piñon nuts and other wild seeds. The spring planting was done and the dirt covers on their houses repaired. It was at this time that much of the food, which had been dried and stored the year before, was eaten.

[361] During the summer everyone lived in the canyon, though trading
[439] expeditions were often sent out to neighboring tribes. When the corn
[527] and peaches ripened in September, the harvest was taken in and a dance
[648] held to which Walapais, Navajos, and Hopis were invited.

221 By the middle of October an exodus of families and groups of families
361 began and within a month the entire population moved up to the cedar thickets on the plateau where semi-permanent camps were established and once more the winter activities began. This annual cycle has changed considerably, however, in the post half-century.

177 The food-getting economy of today is no longer divided between the
221 spring and summer agriculture and the hunting and gathering of fall and
241 winter. There is a concentration by both men and women on agriculture and remunerative employment on the plateau. This makes it possible for families to depend on food purchased from the store as well as that which they grow. The hunting and gathering aspect of their economic life has been nearly given up, making the seasonal migrations unnecessary. The
[361] village is now the center of activity throughout the year.

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Infants spend much of their time in cradle boards which their maternal grandmothers make of cottonwood and willow.

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361 The Indian Service maintains a day school in the canyon for the young children in which classes are held during the winter months. This, of course, also operates to keep many families in the village all year round. Although some entire family groups live out of the canyon in Indian camps at Grand Canyon, Williams, and a few other small towns, it is more common for the family home to be maintained in Supai while one or two members of the group work outside temporarily. In the spring and fall when planting and harvest are carried out, it is essential for the whole family to be on hand and most of them are.

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655 The store in the village provides at least as much food as the fields do. It is open every day from ten o'clock to noon and stocks an amazing variety of canned foods, and staple goods. It is owned and operated by the Tribal Council for the benefit of the tribe and the prices are far more reasonable than one would think, since every item in the store must be packed into the canyon on horseback. The shelves are stocked with canned meats, spaghetti, chili, soups, and many kinds of sweets. Fresh lemons, canned orange juice, cigarettes, canned milk, Kleenex, and even eggs may be purchased there. Favorite brands have become firmly established and

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131 Sierra Mogollon to the San Francisco mts. and along the valley of the Colorado Chiquito. The tribe is a peculiarly interesting one, since of all the Yuman
173 tribes it is the only one which has developed or borrowed a culture similar to, though less advanced, than that of the Pueblo peoples; indeed, according to tradition, the Havasupai (or more probably a Pueblo clan or tribe that became incorporated with them) formerly built and occupied villages of a permanent character on the Colorado Chiquito n. of the San Francisco mts., where ruins were pointed out to Powell by a Havasupai chief as the former homes of his people. As the result of war with tribes farther n., they abandoned these villages and took refuge in the San Francisco mts., subsequently leaving these for their present abode. In this connection it is of interest to note that the Coconino caves on the upper Rio Verde, near the n. edge of
[172] Tonto basin, central Arizona, were named from this tribe, because of their supposed
● 361 early occupancy by them. Their present village, composed of temporary cabins or
342 shelters of wattled canes and branches
131 and earth in summer, and of the natural caves and crevices in winter, is situated 115 m. n. of Prescott and 7 m. s.
142 of the Grand canyon. The Havasupai are well formed, though of medium stature. They are skilled in the manu-
105 facture and use of implements, and especially in preparing raw material, li e buckskin. The men are expert hunters, the women adept in the manufacture of baskets which, when lined with clay, serve also as cooking utensils. Like the other Yuman tribes, until affected by white influences during recent years, their clothing consisted chiefly of deerskin and, for the sake of ornament, both men and women painted their faces with thick, smooth coatings of fine red ocher or blue paint prepared from wild indigo; tattooing and scarification for ornament were also sometimes practised. In summer they subsist chiefly on corn, calabashes, sunflower seeds, melons, peaches, and apricots, which they cultivate by means of irrigation, and also the wild datila and mescal, in winter principally upon the flesh of game, which they hunt in the surrounding uplands and mountains. While a strictly sedentary people, they are unskilled in the manufacture of earthenware and obtain their more modern implements and utensils, except basketry, by barter with the Hopi, with which people they seem always to have had closer affiliation than with their Yuman kindred. Their weapons in war and the chase were rude clubs and pikes of hard wood, bows and arrows, and, formerly, slings; but firearms have practically replaced these more

11: Shufeldt D-4 (no date) 1892
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Havasupai

175 Mr. Cushing's best account of these people, however, is published in another connection, wherein he relates how he made a long and dangerous journey from Moqui to the Supai Cañon.*

Following his description of hazardous descent into that fearful gorge, Cushing goes on to say in his article, that "the first Ha-va-su-pai I saw may be taken as a type of his race. But lightly clothed, a strange close [291] head-band around his temples, he swiftly passed from one bush to another as we we emerged from the little grove. Below us stretched a [133] green, moist plain of sandy soil, nearly two miles long by half a mile at its greatest width. We could catch only occasional glimpses of it through the rank growth of willows, the leaves of which everywhere brushed our heads as we rode along the river trail; these glimpses, [241] however, revealed numerous cultivated fields of corn, beans, sunflowers, melons, peaches, apricots, and certain plants used in dyeing and basket making, and usually carefully protected by hedges of wattled willows or fences of cottonwood poles. Everywhere these fields were crossed [312] and recrossed by a net work of irrigating canals and trails. Here and there were little cabins, or shelters, flat-roofed, dirt-covered, and closed [342] in on three sides by wattled flags, canes, and slender branches, while the front was protected by a hedge like those of the fields, only taller, placed a few feet before the house, and between which and the house burned smoky fires."

"The houses were always nestled down among the thick willows [361] bordering the river, or perched on some convenient shelf, under the shadows of the western precipice. In several places, within some of the great horizontal cracks of these western cliffs, and often high up, were little buildings of stone laid in mud plaster, and not unlike the cliff dwellings we had observed on the way down, and of which ruins exist in almost every cañon throughout the great southwest."

"When we again caught sight of our Kuhni, in a little opening near the trail, he was evidently uncertain whether to run forward and warn the tribe—whose voices, mingled with the barking of dogs and the murmuring of the river, could be heard below—of our coming, or wait to greet us. Finally, he shouted in a rapid, gurgling, soft sort of language, that the villagers were coming; and then, with sort of a questioning smile, turned toward us, keeping up a ceaseless gibberish, but eyeing me closely, and evidently thinking me the most curious member of the 114 175 party."

The only other facts of importance given in this narrative are that [756] those Indians have their medicine men and use the "sweat house," a [515] plan of treatment seen among many other tribes. They have a great [231] number of dogs about their village, and many of the families are blessed [44] with from five to six children. They are, so far as the writer is aware, upon excellent terms of friendship with the whites. I am not aware

*Cushing, Frank Hamilton. "The Nation of the Willows." The Atlantic Monthly, September, 1882, pp. 362-374. The quotation I make is from page 374.

The Nation of the Willows.

I

291 The first Ha-va-su-pai I saw may be taken as a type of his race. But lightly clothed, a strange close head-band around his temples, he swiftly passed from one bush to another as we emerged from the little grove. Below us stretched 193 a green, moist plain of sandy soil, nearly two miles long by half a mile at its greatest width. We could catch only occasional glimpses of it through the rank growth of willows, the leaves of which everywhere brushed our heads as 241 we rode along the river trail. These 311 glimpses, however, revealed numerous cultivated fields of corn, beans, sunflowers, melons, peaches, apricots, and certain plants used in dyeing and basket-making, and usually carefully protected by hedges of wattled willows or fences of cotton-wood poles. Everywhere these fields were crossed and recrossed by a net-work of irrigating canals and trails. 342 Here and there were little cabins, or 361 shelters, flat-roofed, dirt-covered, and closed in on three sides by wattled flags, canes, and slender branches; while the front was protected by a hedge like those of the fields, only taller, placed a few feet before the house, and between which and the house burned smoky little fires. The houses were always nestled down among the thick willows bordering the river, or perched on some convenient shelf, under the shadows of the western precipice. In several places, within some of the great horizontal cracks of these western cliffs, and often high up, were little buildings of stone laid in mud plaster, and not unlike the cliff-dwellings we had observed on the way down, and of which ruins exist in almost every cañon throughout the great Southwest.

123 When we again caught sight of our 609 Kuhni, in a little opening near the trail, he was evidently uncertain whether to

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487 tains its primitive narrowness and angular beauty, only here and there worn
133 by the blasts of rain and wind and sand. These features are characteristic until the last turn reveals a bending plain, in no place exceeding half a mile in width, formed by the junction of the lesser southwestern cañon with the main southeastern, and reinforced by the wearing of the emerging river for ages, — and this is the sandy, loamy plain where the Ha-va-su-paí or Kuhni kwe dwell,
133 and the groves of cottonwood and willows grow. Below the little village,
[361] which numbers about thirty-five huts, are four beautiful cataracts, from which the stream derives its American name. The first two are inconsiderable, although beautiful, sheltered as they are
[137] by thrifty, irregular growths of cottonwood and willow, the forms of which are reflected, and torn into a thousand fragments of green and silver, by the rippling, boiling, surging, rushing waters. The geologic history of these two is repeated in a third and grander fall, a mile or two below the head of the village. Huge rocks have tumbled down to the very water's edge from the cliffs on either side, which here almost meet each other, leaving only a broken path on the eastern bank, difficult for the passage even of foot travelers. The unaided waters have built for their own adornment a horseshoe-shaped, overhanging dam of carbonate of lime, three hundred feet in height, filling in the basin above, to the very surface of the pool, with a confused jumble of petrified trees, mosses, ferns, flags, and what not, preserving only one deep, narrow, serene channel through the middle. And from their stony, dead ancestry spring ever fresh trees, mosses, ferns and flags; their rootlets and dead leaves continually changing to stone, their branches shooting upward to form a network so green and massive that it hides the waters which are at once their life and destruction. Over the top and very